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Essays on the Materialistic Conception of History, by ANTONIO LABRIOLA. Tr. by Charles H. Kerr. Charles H. Kerr & Co., Chicago, 1904. pp. 246.

Feuerbach. The Roots of the Socialist Philosophy, by FREDERICK ENGELS. Tr. with critical introd. by Austin Lewis. Charles H. Kerr & Co., Chicago, 1903. pp. 133.

Labriola's book anticipates the jubilee of the Communist Manifesto of 1848 which marks the advent of this movement into history. The first part is entitled "The Materialistic Conception of History," and assumes that everywhere civilization is now developing a class antagonism between those who work and produce wealth and those who do not, so that each state comprises two nations in one. The ideals of the former working class of the reign of equality and happiness and the different forms which these ideals have taken in the minds of leading writers of the half century under review are stated. The economic factor of history explains most of it. The rest is largely verbiage and ideology. The conceptions of Engels and Marx that underlie economic structures on the whole needs to be supplemented by understanding "those concrete and precise states of mind" which alone can make us really know the plebeians of Rome, the artisans of Florence, the peasants of France, the serfs of Russia, and this would constitute social psychology and free us from mere phrase makers. To effect this emancipation is the historic mission of the modern proletariat.

The author and his translator, Austin Lewis, agree in regarding Feuerbach's exaltation of humanitarianism as religion as one of the motives of the new socialism. He discovered the material foundations of the religious world and his theory would have led to a bourgeoisie society instead of to a new associated humanity. He failed to see that religious feeling itself is a product of society.

Social Ethics. An introduction to the Nature and Ethics of the State. By JAMES MELVILLE COLEMAN. The Baker & Taylor Co., New York, 1903. pp. 357.

Among all the social studies from various standpoints there was, in this author's opinion, grave need of a Christian cosmic philosophy, not like that of Herbert Spencer, on a basis of matter and motion, but regarding the facts of the universe from the position of Jesus. More important chapters treat the nature of the state, and social institutions, their relation to the church and the individual, the social mind, conscience, and other forces, state sovereignty, law, authority, the social confession of Christ, and what constitutes a Christian state. The author's *bête noire* is Weismann and Kidd whose chief position, as he thinks, is that there is instant retrogression the moment conflict and struggle cease. At the point where this occurs Weismann "puts his stage, which he calls panmixia, where the hostile social elements have coalesced through marriage or otherwise so that competition is unable to work. This is the beginning of social death, says Weismann." Against this position the author arrays his resources. He finds arrayed against himself most of current expert opinion, and it must be confessed that the view he represents does not seem to be brought out here with all the fullness of which it is capable.

Hobbes, by SIR LESLIE STEPHEN. (English Men of Letters.) Macmillan & Co., Ltd., London, 1904. pp. 243.

This work was not seen through the press by the author, but his friend, F. W. Maitland, has performed this function and here and there made slight additions where the need seemed obvious. The first sixty-seven pages are devoted to the life of Hobbes; and the world, man,

and the state, are the captions under which a concise and admirable epitome of the chief positions of this writer, never more influential upon modern thought than to-day, are discussed.

The Basis of Social Relations. A Study in Ethnic Psychology. By DANIEL G. BRINTON. Ed. by Livingston Ferrand. G. P. Putnam's Sons, New York, 1902. pp. 204.

The manuscript of this work, left at Dr. Brinton's death, was in nearly perfected form. It proves to be the most comprehensive of all his works and a better expression of his general point of view than any of his writings. It is essentially divided into two parts, (1) cultural, and (2) the natural history of the ethnic mind. Perhaps there is a sense in which his claim is true that this is the most comprehensive treatise on ethnic psychology.

Das Problem des Komischen in seiner geschichtlichen Entwicklung, von FRANZ JAHN. A. Stein, Potsdam. pp. 130. Preis, 3m.

The writer first treats of the development of the comic from Plato to Descartes. Then comes the Aufklärung from Hobbes to the French and German writers of the eighteenth century, where it is treated in connection with the theory of knowledge and of wit. Then comes the period of romance and speculative philosophy where it is brought into connection with metaphysics and æsthetics. Lastly comes the scientific period, beginning with Zeising and coming down to Wundt, Kräpelin, Groos, Meredith, Sully and others.

Hughlings-Jackson on the Connection between the Mind and the Brain, by MORTON PRINCE. (Reprinted from Brain, 1891, Summer Number.) pp. 20.

La Logique des Sentiments, par TH. RIBOT. Félix Alcan, Paris, 1905. pp. 200. (Bibliothèque de Philosophie Contemporaine.)

This work taken together with his "Psychology of the Sentiments," and his "Creative Imagination" complete his treatises of the sentiments. That affective states are associative all admit. The author seeks to enucleate the constitutive elements of a logic of the sentiments. This he divides into five chief forms of reasoning—passional, unconscious, imaginative, justificative, and mixed. His conclusion is that the logic of the sentiments is not entirely sophism, prone as we are to intellectual and moral errors here.

Einführung in die Psychologie, von ALEXANDER PFANDER. Johann Ambrosius Barth, Leipzig, 1904. pp. 423.

The author seeks to reduce psychology to its simplest and briefest form. Strange to say, everything epistemological is omitted. The assumption is that psychology embraces all that is most interesting for man. Epistemology, the author asserts, places psychology at a very peculiar disadvantage and lays upon it difficulties such as no other science bears and always diverts it from its proper field. Moreover, the theory of knowledge itself has suffered by being mixed in to psychological discussions. The real problem of psychology is the spiritual conquest of the rich, vital, psychic reality. By this treatment alone the great disenchantment, which so many who are now strongly attracted to psychology come to feel, may be avoided.

Practical knowledge of mankind is perhaps the beginning of psychology. It involves, of course, presuppositions. Psychology is moreover a presuppositionless science. The author evidently is disinclined toward parallelism. He recognizes fully the value of experiment, also the subjective method of self-observation, the genetic method, and popular psychology, and thence passes to the discussion